Mans Chief Guide to

SALVATION:

Wherein is laid down many good Instructions and motives to stir up every poor soul, that he may be able in these sinfull days to withstand Satans assaults.

By *Tho. Robins* B. of D.



Cor. 16. 13, 14. *Watch ye, stand fast in the faith, quit your selves like men, and be strong.*

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MANS
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SALVATION.

Matth. 11, 28, 29.

Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

MY Beloved, here you may ſee the great love that our bleſſed Lord & Saviour Jeſus Chriſt bears to poor ſinners. Firſt of calling us ſo lovingly, Come; and to us as I may ſay, Come unto me. Secondly, we may plainly ſee who is that ſhould come: all ye that be heavy laden. And thirdly, the chiefeſt reaſon of

this why he calls us, because he will give us rest : I but what rest ? the everlasting rest for our souls.

Indeed my brethren I desire you all to take notice that our Saviour Jesus Christ hath a great love to us, in calling us so lovingly as he doth here in this place of Scripture, I, and in many more: but alas how many is there that regard it ? no, no, we are the more ready for to turn the farthest from him, little knowing the danger that may follow: for sin is so pleasant unto us, that we never regard what any says to us, when we be a going to any sin. As for example these three sins which I here shall name unto you, that is to say, Pride, Whoredome, and Drunkennes, which are the three terrible crying sins of the Nation ; yet let us but busie our selves about one of these, though the Lord himself calls we will not hear.

In the first place, Drunkennes is a most notorious sin, and a deadly sin: For when three or four, more or less, are got on the Alehouse bench there, to make merry, never thinking on the danger that may follow, but there they sit quaffing & making themselves merry till they be so much inflamed with it, that they forget themselves and so become drunk, and then any sin is common with them: then the wicked sin of swearing must be maintained by swearing of one great oath or another

which is a most base and notorious sin: and I pray God ỹ every one of us may have a care how we follow any such terrible sin: for certainly ỹ Lord is sorely offended at this Land and Nation for the maintaing this sin of drunkennes so much as we do: therefore in ỹ name of God I desire every one of you to have a care of this terrible sin of drunkennes: for certainly this is a great cause to stay men for coming to our Saviour; although he calls us so loving as he doth in this Text, as to come unto me all ye that labour and are heavy laden, and I will give you rest. But certainly my brethren the Lord will punish us for this sin: for we may assure our selves that he doth take notice how we do lead our lives. I pray you look into the 28 Chapter of Isaiah, at the 7 verse, and there you may see that the Lord took notice of the Drunkennes that was among the people: But they also have erred through Wine and strong Drink, and are out of the way: the Priest and the Prophet have erred through strong Drink, they are swallowed up with Wine, they are out of the way through strong Drink, Isa. 28. ver. 7. By this my brethren, you may see that the Lord takes notice of this wicked sin of Drunkennes, and pray God give every one of you grace to have a care that we fall not into this wicked sin; for certainly it is one of the greatest

sins

sins of the Nation, which cries out for judgement against us.

2. I desire to exhort you to have a care of that most abominable sin of Whoredome, for that is a sin that the Lord joins to pride, as you may find in Isaiah 18. vers. 1. for there he cries, Woe to the Crown of Pride, to the drunkenness of Ephraim, whose glorious beauty is a fading flower. But for all this, who is he that doth seek to flie from this sin of Pride? No, no, it hath too much pleasure in the eye: nay, rather then we would step one foot back from it, we had rather set two forward to maintain it. But truly good people I must needs tell you, this is not y way to bring you into the way of salvation; no, it will build a strong wall of separation between y Lord and you; therefore in the name of God have a care of it; for certainly the Lord will have account given him at the latter day: Then it is not your Silks and Satten, nor your fine apparel that can do you any good. No my Brethren, then your gay attire will be odious in the sight of our Lord & Savior Jesus Christ, & the rottenness of your hearts will stink in your own nostrils: therefore I desire you once more to have a care, and to strive by all possible means to refrain from all sin whatsoever, and strive to be ready to make answer to the

Lord

Lord when he calls us to an account, as he did the servants in ỳ gospel, which he had formerly given the Talents to, to see what good use they had made of them: & some had put them to good use, and the Lord did commend them that had put them to good use: His Lord said unto him, well done thou good and faithfull servant, thou hast been faithful over few things, I will make thee ruler over many things, enter thou into the joy of thy Lord, Matth. 25. 23. And thus you may see what a gallant thing it is for every christian to make good use of their time while they live here on earth, that they may be able to give a good account at ỳ latter day, when they are called to the judgement-seat, as this faithful servant did: then may they come to receive ỳ same reward, & so enter into the joy of the Lord: but have a care ỳ you be not found like the wicked and slothful servant, for fear the Lord say the same words to you, as he did to him in the 28 verse of this Chapter, in these words, Take therefore the talents from him, and give it unto him that hath ten talents: Indeed this was a great discouragement to that servant: but this did not serve his turn, now the worst came after; for it was not the loss of his substance which the Lord lent him, that could make recompence, as you may see in the 29 and 30 verses of this Chapter, For unto every one that hath

ſhall be given,and he ſhall have abundance; but for him that hath not ſhall be taken away, even that which he hath, and caſt ye the unprofitable ſervant into utter darkneſs; there ſhall be weeping and gnaſhing of teeth, Matth.25. 29,30. verſes. **Even ſo will it be one day with us; for the Lord muſt and will have account given him: then happy is that poor ſoul that hath any ſpark of grace in him,to bring him into the way of repentance: for certainly if you will but labour while you live here on earth for to ſerve the Lord with a true heart, then no doubt but the Lord will give you reſt in that bleſſed Kingdom, and ſpeak unto us with thoſe comfortable words,as he ſpake to the people in** Iſa.45.9,10 ver. Thou whom I have choſen from the ends of the earth,and call'ed thee from the chief men of the throne, and ſaid unto thee,thou art my ſervant,I have choſen thee, and not caſt thee away; fear thou not, for I am with thee; be not diſmaid, for I am thy God, I will ſtrengthen thee, I will help thee,yea, I will uphold thee with the right hand of my righteouſneſs. **O what a comfortable ſpæch was here to be ſpoke from a ſinner from ſo good and gracious a God: O what man or woman ỹ hath any fear of God before their eyes, but they would ſtrive to pleaſe ſo loving a God as we have that is always careful over us, & caring of us,to put us in mind of him; nay good**

people

ople this calling is not all, but he makes us
any a great promise, and all is to win our
e to him, as you may se in that 4 verse
the 51 of Isaiah, Hearken to me my people,
d give ear unto me, O my Nation; for a Law
all proceed from me, and I will make my judg-
ents to rest for a light of the people. Break
rth in joy, sing together ye waste places of
rusalem; for the Lord hath comforted his
ople, he hath redeemed Jerusalem, Isaiah 52.
I will declare thy righteousnes and thy
orks; for they shall not profit thee when thou
iest: Let thy companions deliver thee, but the
ind shall carry them all away, vanity shall take
em, but he that putteth his trust in me, shall
ssess the Land, and shall inherit my holy
ountain, Isaiah 57. 12. and 13. verses. Here
e may se what a love the Lord hath to us,
if we would but love him: But alas, how
ould we love him which we did never se,
nd cannot love our own Brethren which is
ily with us: We have many days of Fast-
ng, many days of Humiliation, which is
ery good; but how do we Fast? to bred
Dissention with our Neighbours, and for an
utward shew, and inwardly inventing strife
nd debate, as the Prophet Isaiah sayes in
h. 58. of Isaiah and about the 14. verse.

Behold

Behold, ye fast for strife and debate, and
fight with the fist of wickedness. And I pr
God that there be not a great many of us th
do use to fast after this manner: for I am
fraid there are too many now adays that ma
a great shew of going to Church to fast a
pray, and yet bring but an evil heart back
gain; for either they have some grudge
some neighbour, or one evil thought or othe
for if nothing else canker their hearts, th
will have a grudge towards the poor, and t
poor should be the chief of their fast, as y
may find in Isaiah 56. and 7. verse of th
Chapter; for the Prophet chalengeth ỹ peop
about their fast, because he saw it was wick
ed, for says he, It is such a fast which I hav
chosen, a bowing down his head like a bul-rus
and to spread sackcloth and ashes under him
wilt thou call this a Fast, and an acceptabl
day unto the Lord? is not this the Fast that
have chosen to loose the hands of wickednes
to undoe the heavy burdens, and to let the op
pressed go free, and that you break every yoak
Is it not to deal thy bread to the hungry, an
that thou bring the poor that are cast out to thin
house? when thou seest the naked, that tho
cover them; and that thou hidest not thy se
from thine own self: Indeed good people yo
may see here this is the Fast that we shoul
make if we should fast to please God, then w
mu

ſt feed the hungry, clothe the naked, & ſeek
comfort the afflicted: but indeed I am afraid
there is but a few here that can ſay with a
e conſcience, that they do make ſuch a faſt
this: But indeed my brethren all that I
ſay unto it, is this, I pray God give every
of us grace to fear him, and to love the
and needy, and ſeek to relieve them as
Lord hath enabled us: For as Solomon
h, Prov. 14. 20, 21. verſes, The poor is hated
n of his own neighbour, but the rich hath
y friends: He that deſpiſeth his neighbour
eth, but he that hath mercy on the poor
py is he: And happy is he that can keep
ſe Commandments; for he that will ſtrive
eep theſe Commandments, the Lord will
p him; for juſt as we keep Gods Com-
ndments, ſo will the Lord keep us: there-
e as Moſes ſaid to the people in Deut. 11.
27, 28. verſes, ſo ſay I unto you that be
t preſent, Behold I have ſet before you this
a bleſſing and a curſe: a bleſſing if you obey
Commandment of the Lord your God which
mmand you this day. Here you may ſee
danger that belongs to us if we keep not
Commandments, I and the bleſſing that
ngs to all ſuch as doth keep them: And I
y God give us all grace to chooſe the good,
forſake the evil. Theſe Commandments
Lord give every true Chriſtian grace to
keep

keep them, and seek to refrain those wick
sins which I here have named, concerni
Drunkenness and Pride.

And Thirdly, I desire you to have a c
of that wicked sin of Pride; for certain
it is a sin that the Lord is sorely displeased
as you may peruse by that place of Scr
ture, in the 28 of Isaiah and the 1 verse;
these words, Woe to the Crown of Pri
Nay, there is many more places in Scr
ture that gives us warning enough of th
sins; and as the Apostle Paul said to
Philippians, so I say to you, Finally Breth
whatsoever things are true, whatsoever thi
are honest, whatsoever things are just, whatso
things are pure, whatsoever things are love
whatsoever things are of good report, if th
be any vertue, and if there be any praise, th
on these things, Philip. 4. 8. That you m
walk worthy of the Lord unto all well-plea
being fruitful unto every good work, inc
sing in the knowledge of God, strengthe
with all might according to his glorious Po
unto all patience and long-suffering with
fulness, Colos. 1. 10, 11. verses. Set your
fections on things above, and not upon the th
of the earth; for ye are dead, and your li
hid with Christ, Colos. 3, 2, 3. verses.

Belo

Beloved, here you may ſée the perfect way find Chriſt; for if you would go to him, you uſt ſet your affections on things above, and t on things below; for things on the earth e but dead, and of no value: no, no, it is the ings above that we muſt ſet our affections: if we mean to have life eternal, it is Chriſt r Lord & Savior that ſits upon the Throne at we muſt ſet our affections on, if ever we ean to have peace with him in glory; then Paul ſaid to the Coloſſians, Put on therefore the elect of God, holy, and beloved, bowels f mercy, kindneſs, humbleneſs of mind, meekeſs, long-ſuffering, forbearing one another, nd forgiving one another, if any man hath a uarrel againſt any, even as Chriſt forgave you, alſo do ye, and above all things put on charity, hich is the bond of perfectneſs, as you may nd in the 12. 13. and 14. verſes of this Chaſter: and as the Apoſtle ſays here, we ought o forbear one another; and if any man wrong us, as Chriſt forgave ſinners, ſo we ought o forgive one another. But alas my Brehren, it is not ſo with us now adays; now if any wrong one another, there is no forgiveneſs with a great many, but ſtraight to law, or elſe ſéek to do three ill turns for one, by one means or other: for if a poor man do any wrong to a rich man, then ſtraight he goes to Law;

and

and if a rich man do any wrong to a poor m
then he will strive to do him one ill turn o
ther; I but this is against Gods Comma
ment, as you may see by this place of Scr
ture; for God commands us to love one a
ther, and forgive one another, and so we m
do, if we look that Christ should forgive us,
you may find in that 14. ver. Above all thi
we should put on charity: and that is a wo
which is but little used now adays, and a
this is for want of love; for if we did love o
another, then Charity would be used a gr
deal more then it is, and certainly we m
strive to put on both these garments, if
do desire to be one of Gods perfect servant
For charity is the bond of perfections, Col.
14. For it is sanctified by the Word of G
and Prayer: if thou put thy brethren in
membrance of these things, thou shalt be
good Minister of Jesus Christ, nourished
in the words of good Doctrine, whereun
thou hast attained, 1 Tim. 4. 5, 6 verses.
any man teach other ways, and consent not to t
wholsome words, even the words of our Lo
Jesus Christ, and to the Doctrine which is a
cording to godliness, he is proud and knowin
nothing, doting about questions and strifes
words, whereof cometh envy, strife, railing
evil surmisings, perverse disputings of men
corrupt minds, and destitute of the truth, sup
posin

ng that gain is godlineſs, from ſuch with-
thy ſelf, 1 Timothy 5. 3,4,5. verſes.
hat every one of us would but ſtrive to
hdraw from ſuch people, and ſtrive to ſet
hearts and minds upon the true know-
e of God: meditate upon theſe things,
e thy ſelf wholly to them, that the profit
appear to all, 1 Tim.4.15. O that every
of you would but have a ſtrong confidence
e Lord, and carry a patient mind, ſo may
come to receive our reward, Hebrews 10.
36. Caſt not away therefore your confi-
ce, which hath great recompence of reward;
ye have need of patience, that after ye have
e the will of God, ye may receive the pro-
. Let your converſation be without cove-
neſs, and be content with ſuch things as you
e; for he hath ſaid, I will never leave thee
forſake thee: ſo that we may boldly ſay,
Lord is my helper, I will not fear what man
do unto me, Hebr. 13. 5,6. verſes. O
t every poor ſoul had but ſo much confi-
ce in the Lord, as to ſay that he is con-
ted without covetouſneſs, and that he is
ll content with ſuch as the Lord hath ſent
n; then I ſay, happy is he, for the Lord
h promiſed he will never forſake them, nor
be them. If it be ſo, that the Lord hath
omiſed that he will never forſake us, O let
ſtrive to do our beſt endeavours never to

forſake

forſake him; for he is a gracious God a
merciful Saviour to all ſuch as love him,
keep his Commandments: for look into
of James at the laſt verſe, and there you
find the pure Religion before the Lord is
ving the widows and the fatherleſs, but t
I cannot ſee but they be the leaſt looked a
now adayes, and then how can we ſay
our Religion is pure? Pure Religion and
defiled before God, is this, to viſit the wid
and fatherleſs in their affliction: I pray
conſider this, if there be no pure Religion
us, but what doth viſit the Fatherleſs and
Widows in their affliction; truly it is to
feared we have but little pure Religion
the Land: for let them be what they will
they be poor there is little looking on them,
if they be rich they ſhall be feaſted, & the
muſt ſtand back: I but you may ſee your ſe
that the Lord is not pleaſed at ſuch doings,
look into the ſecond of St. James, and there
tells us that it is not a Chriſtians profeſſion
regard the rich, and deſpiſe the poor. Be
there come into your Aſſembly a man with
gold Ring in good Garment, and there co
in alſo a poor man in vile raiment, and
have reſpect to him that hath the gay cloathi
and ſay unto him, ſit thou here in a good pla
and ſay to the poor, ſtand thou here, or ſit un
my foot-ſtool, are you not then partial in y
ſelv

selves, and becomes Judges of evil thoughts? **Hearken my Brethren,** Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdome, which he hath promised to give them that love him, but ye have despised the poor, James 2.2,3,4,5,6. verses. **And as** Paul said to Timothy, **in 2 Tim. 17. 18. so I say to you all, charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in y living God who giveth us richly all things to enjoy, that they do good, that they be rich in good works:** which the Lord give us all grace so to do.

And now I desire to give you a word of Exhortation concerning these perillous times we live in; our Saviour hath given us fair warning in many places of Scripture concerning this, as in Mark 13. beginning at the 5 verse. Jesus answering them, began to say, Take heed lest any man deceive you; for many shall come in my Name and deceive you. **Nay he** had told his Disciples, he told them when the people should come, as you may see in the 4 verse of this Chapter: And when you hear of wars, and rumours of wars, be not troubled; for such things must needs be, but the end shall not be yet, Mark 13.5,6. verses. **Nay, if you but please to read the whole Chapter, you shall find it altogether to that purpose:** Therefore in the Name of God I desire you to have a

care of those people; for you may see here the the Lord gives us fair warning, as you may see in the 22 verse of this Chapter: For say he, If any man shall say unto you, lo, here is Christ or lo, there is Christ, believe him not: and in the 22 verse of this Chapter, you may more plainly understand the reason why he gives us so much warning of them; for false Christs and false Prophets shall arise, and shall shew signs and wonders to seduce, if it were possible even the very Elect. And indeed good people you may assure your selves ✠ there are such people abroad; now therefore have a care of them: truly I do not say this or that is he for you may know them by their works. And as James saith, in the second of James and the 14 verse, What doth it profit my Brethren though a man say he hath Faith, and have no works; can Faith save him? Now in the following verses you may understand the difference betwéen him that hath Faith and no works For if a brother and a sister be naked, and destitute of daily food, and one of you say unto them depart in peace, be you clothed and filled; notwithstanding ye give them not these things that are needful: So is Faith, if it have no works, it is dead being alone: yea a man may say, he hath faith, and I have works, shew me thy faith without thy works, and I will shew thee thy faith by thy works. Thou believest there is

one

ne God, thou doſt well, the Devils believe and
emble; but wilt thou know vain man that faith
ithout works is dead, James 2 beginning at
e 14 verſe, and ſo to the twentieth: ſo may
e ſay unto ſuch people as do call themſelves
hriſt, and a man cannot perceive any ſuch
orks in them; for if a man knows himſelf to
ave ſo much worth in him as to call himſelf
hriſt, I ſay I would gladly ſee them do ſuch
iraculous deeds as he did, that is to cure the
me, the blind, and the ſick, and to raiſe the
ead as he did: Nay, his Apoſtles, which call
im Lord and Maſter, yet they had the ſame
ower in themſelves, to do ſuch things, as you
ay ſee in the 28 of the Acts and the 8 verſe.
here you may ſee ỹ Paul had power by the
ealing of a Publican which lay ſick of a fever
nd a bloody flux, and he but touched him after
e had prayed: And it came to paſs that the
ather of the Publican lay ſick of a Fever and
Bloody flux, to whom Paul entred in and pray-
d, and laid his hands on him, and healed him:
when this was done, others alſo which had
eaſes in the Iſland came and were healed;
you may ſee by this, that the Apoſtle had
me more power then ordinary men, yet
rſt not call themſelves Chriſt: Nay I deſire
u to look into the 3 of the Acts, and begin-
ng of the 1 verſe, and ſo to the 13 verſe: I
ay you take notice, for it is worth your ob-
ſervation.

servation. Now Peter and John went up together into the Temple at the hour of prayer, being the ninth hour, and a certain man lame from his Mothers womb, was carried, whom they laid daily at the Temple which is called beautiful, to ask alms of them which entred into the Temple: he seeing Peter and John about to go into the Temple, asking alms of them, Peter fastening his eyes upon him with John, said, Look on us; and he gave heed unto them, expecting to have received something of them. Then Peter said, Silver nor Gold have I none, but such as I have I give to thee: in the Name of Jesus of Nazareth rise up and walk; and he took him by the right hand and lift him up, and immediately his feet and his ancle-bones received strength and he leaped up, stood, and walked with them into the Temple, leaping and praising God: And they knew it was he which sate for alms at the gate of the Temple, and they were filled with wonder and amazement at that which had happened unto him: And as the lame man which was healed beheld Peter and John, and all the people ran together unto them in the Porch which was called Solomons; and when Peter saw it, he said unto the people, Ye men of Israel why marvel ye at this? or why look ye so earnestly on us, as if by our own power and godliness we had made this man to walk? Acts the third, and beginning at the first, and so to the twelfth

elfth verſe: So here you may ſée that the poſtles had great power from God, yet they not call themſelves Chriſt, as ſome will: now for all that you may ſée here they but k hold of the mans hand and bid him ariſe, d he aroſe up from the ground and was aled; yet I ſay for all this, they denyed the wer of themſelves, as you may ſée in this ſt verſe: Then I ſay how dare any one of ſay they be Chriſt, when they are not able do as his Apoſtles did: for certainly if our ith be weak, and our works ſo ſmall that fall ſhort of his Apoſtles, then certainly are not fit to equall our ſelves ſo much ith the Lord our God as to call us Chriſt. deed I would deſire at the hands of Al-ighty God to guide all ſuch into the way of ghteouſneſs, and to pardon and forgive both m and us for all our ſins and wickedneſs; as for all thoſe that doth hear any that calls imſelf Chriſt, deſpiſe him not as an enemy, t rather exhort him as a brother; yet this I y unto you, as you may find it written in ark 13. and the 23. But take ye heed: behold, have foretold you all theſe things: This is a ir warning for us to have a care of ſuch ople, and not to be one of them: for if I uld hear or ſée this man do ſuch acts as our avior Jeſus Chriſt did, or as his Apoſtles id, then there would be ſome ground for their

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professing themselves Christ: but truly it
to be feared that they be as great sinners
ever, if not greater, therefore ought more
be pitied. I exhort you therefore in the nam
of God to pray for them. For as James saith
the fifth of James and at the thirteenth vers
and so the latter end of the Chapter; and
I say to you all, Is any man among you afflic
ed, let him pray; is any man merry, let him sin
Psalms; is any man sick among you, let him ca
for the Elders of the Church, and let them pra
over him, anointing him with the Oyl of the
Lord, and the prayer of the faithful shall save th
sick, and the Lord will raise him up, and if he hav
committed sins they shall be forgiven him: b
also in the last verse, let him know that h
that converteth a sinner from the error of hi
way, shall save a soul from death, and hides
multitude of sins, and the Lord give us ev
ry one grace to pray one for another, an
strive to forsake our wicked sins and flie t
the Lord our God, and forsake all other gods
And I beseech you brethren suffer this wor
of Exhortation to take impression in you
hearts. Let brotherly love continue among
you, let your conversation be without cove
tousness, that we may all boldly say, the Lor
is my help, I will not fear what man can d
unto me: If any of us lack wisdom, let us
ask it of the Lord; but let us have a care tha
w

ask it with a true and faithful heart; look after Jesus Christ the Author and Finisher of our faith: Love thy Neighbour as thy self, and do to all men as you would they should do unto you; and in so doing, thou mayst come to be one of that blessed company which our Lord and our Saviour Jesus Christ shall call so loving, As come unto me all ye that are weary and heavy laden, and I will give you rest. And the Lord of his mercy send every poor soul to that blessed rest which never will have end; and that for thy dear Son our only Lord and Saviours sake, to whom be given all honour, praise, power, and dominion, now and for evermore, Amen.

I am yours in Christ Jesus,
THOMAS ROBINS.

FINIS.

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